
The scientific understanding of
Islamic division of heritage

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Allah Almighty has stated in the Holy Qur'an:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ، لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ (السورة: النساء، الآية: ١١،

الجزء: ٢) -

Translation: Allah Almighty commands you concerning your children; the son's share is equal to that of two daughters (Surah: Al-Nisa, Verse No: 11).

Some Muslim and non-Muslim brothers here object and say that the inheritance given by Islam to a son and a daughter is not based on justice, because the requirement of justice was that both the son and the daughter should be given an equal share.

Here we discuss in a straightforward manner about the rationality of Islamic division of heritage, avoiding any lengthy philosophical debate. So listen, Islam has given two-thirds to the son and one-third to the daughter in inheritance for many reasons.

1- The first reason is that the son usually has many responsibilities. After marriage, the daughter goes to her in-laws, but the son has to bear the all expenses of his parents in addition to his wife and children. In addition, when a daughter comes to her maternal home with her husband and children, the son has to take care of them. Suppose that even if the daughter does not come to her maternal home, the responsibilities of maintaining relationships at festivals and other occasions rests with the son. Thus, since the responsibility on the son was double that of the daughter, Islam, considering the double responsibility, also doubled the share of the son in the inheritance.

2- The second reason is that according to the Islamic system, the daughter is always free from economic confusion. Just think that when she was born, the responsibility of her upbringing fell on her father. If the father, lest, dies, the responsibility of her upbringing, education and marriage, etc, falls on her brother or other close relatives. After the marriage, the responsibility fell on husband. If, lest, the husband dies, the responsibility falls on her children. Thus, from the time a daughter is born to the time she dies, she is always free from

financial troubles and worries. But the case of the son is just the opposite. As soon as he regains consciousness, responsibilities come to him. He uses to help his father in sister's marriage and to manage the house and so on and so forth. So, as if the financial responsibility on the daughter is equal to no, so her share in the inheritance was also halved. Because if the son gets one rupee in inheritance and the daughter gets fifty paise, then considering the situation, it can be said that the daughter's fifty paise will be safe because she does not have to spend anything out of her own pocket; whereas one rupee of the son will soon run out because the son has seventy-eight kinds of responsibilities. So, now think about who is richer? son or daughter?

Consider this issue from a different perspective. Suppose, the father dies and he leaves behind one and a half rupees. Now according to the the Islamic division of inheritance, one rupee will be given to the son and fifty paise will be given to the daughter. In such case, the question is, what will the daughter do with that fifty paise? Obviously, she will take it to her in-laws. Now when she takes her share of fifty paise to her in-laws, her husband must had received something from

her father-in-law, and since the wife has the right to the husband's property, then tell me, the daughter will reach the level of her brother in term of wealth or not? On the contrary, because of this method of distribution, sometimes the sister has more wealth than the brother.

Well, what if this distribution was made on the basis of twelve annas instead of one repee and fifty paise? In my opinion, in such a case, there would be a great lose and that lose would be that mutual relationship would be in danger. For example, whenever the sister will visit her maternal home, the brother definitely will think that she had taken half of the property to her in-laws, so why should I spend my share of money on it? On other ocassions as well, the brother would act with such thoughts and the dangerous consequence of this tendency would be that the necessary and sacred relationship of brother and sister would end forever. But here Islam devided the property in such a way that the sister did not get less wealth overall and at the same time the brother was left with the feeling that since I have got a double share in the inheritance, I should take care of my sister with my parents, that is, I am responsible for the maintenance.

4- The fourth reason is that since a woman has more desires psychologically, if more wealth was placed directly in her hands, she would spend her wealth in fulfillment of her desires without any hesitation regarding halaal and haraam and lawful and unlawful. And since Islam wants to form a society in which purity is a priority, Islam has not placed equal wealth directly in the hands of women. That is, the wealth was given equally but under a special system. That is, through in-laws where the husband keeps an eye of love on her expenses and behavior and thus the purity is maintained in the society.

5- The fifth reason is that men are naturally more generous and charitable than women. In this context, Islam gave the son two parts of the property so that he could participate in the charity work as much as possible, help other needy people, pay Zakat regularly and thus play an effective role in building a prosperous and happy society.

Summary: We have stated these reasons on our own, but how many other wisdoms and reasons are hidden in this method of inheritance distribution within Islam? Allah Almighty knows best. However, it is clear that since this system was

created by Allah Almighty, it is certainly a complete and universal system which has the ability to meet the needs of all times, preferably within itself.